THE ART OF SALVATION,

Preached

First at Saint MARIES in OXFORD, and now Publiſhed.

By

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What is a man profited if he ſhall gaine the whole world and loſe his owne ſoule? *Matt.* 16. 26.

Si animam negligamus, nec corpus ſalvare poterimus non enim anima pro corpore ſed corpus pro anima factum eſt: qui ergo quod primum eſt negligit, & quod inferius eſt extollit, utrumque corrumpit. Cyprian *de reparatione lapſi.*

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To the Right Honourable THOMAS Earle of DOVVNE &c. his ſingular good Lord and Patron.

Right Honourable,

HE Heathen by the purblind light of nature were ſo gratefull, that they did Deifie their Patrons, as the Hiſtorian telleth us: a ſhame it were for Chriſtians, nay for Divines in the meridian ſunſhine of the Goſpell, not to acknowledge their Benefactors: to vindicate my ſelfe from ſuch aſperſion, I preſume humbly to dedicate this paper preſent, to your Lordſhip in all thankfull acknowledgment of your bounteous favours:

Thou art troubled much and carefull for many

things, but one thing is neceſſary, ſaith our bleſſed Saviour to *Martha* in the Goſpell.

For though at your returne from forraigne parts, Your Lordſhip finds Your native Country miſerably embroyled in a civill warre, which is a ſea of all infælicity, and therefore the authors thereof deſerve to be baniſhed out of the borders of humane nature as that learned Frenchman obſerveth*. Yet my good Lord in the middeſt of all theſe diſtractions, I hope you will never forget that *unum neceſſarium*; You have a God to ſerve, a ſoule to ſave. That this may be Your Lordſhips prime care and intention, and that in theſe tottering times, wherein the very foundations of the earth are out of courſe, you may be preſerved by the power of God, through faith unto ſalvation, in his appointed time, exchanging your Coronet of temporary honour for that Crowne of immortall, immaculate, and immarceſſible glory, is the continued prayer of

Charron of wiſedome, lib. 1. cap. 11.

Your Lordſhips moſt humbly

devoted Chaplaine and ſervant,

THOM. TVVITTEE.

THE ART OF SALVATION.

ACTS 16.30,31.

Sirs, What must I doe to be saved, &c.
And they said, Beleeve in the Lord Jesus Christ and thou shalt be saved, &c.

MY Text doth thus derive his pedigree, A vision sends *Paul* into *Macedonia*, at *Philippi* the Metropolis, there he makes his abode, religious *Lidia*, whose heart God had opened to receive the Gospell, sets open her house to harbour his Apostles: But *Paul* must not preach here long, unlesse he will to prison, the ejecting of a Devill proves many times cause enough to persecute an Apostle, especially where gaine or superstition may be pretended, there want not Masters to raise such complaints, and there are Magistrates enough to prosecute this quarrell, who side it with a Diviner rather then a Divine, and countenance a Jugler more then a Preacher: to prison then must our harmelesse Apostles, who here might have demanded as some time did their innocent Master, For what good worke doe you this? the charge for safe custody being strict, the Dungeon is their Chamber, the stocks their bed, a hard lodging for their late tortured bodies: but ill were it with the Saints, *Si tantas Malitia vires, quantos Conatus*; If mallice had as much power

wer as it hath will to doe mischeife; and if the Saints extremity were not the Saviours opportunity, and his helpe neareſt when they ſeeme moſt forlorne and deſtitute, noe rocks, no rivers, noe walls, noe doores, noe barres, not the Center of the earth nor channell of the ſea can hinder the Almighty from extending his hand of compaſſion to his diſtreſſed ones: In the dead of the night and depth of the Dungeon *Paul* and *Sylas* ſing Pſalmes unto God who demonſtrateshis omnipotent preſence by a miracle not more ſtrange for the time then for the effect, a midnight and a pick-locke earthquake, in breife, a viſion ſends *Paul* into *Macedonia* thus to be diſtreſſed in body, and a Viſion ſends this Jaylor thus perplexed in minde unto Saint *Paul*, who being rouſed from his Midnight ſleep, with the ſhakingof the priſon, and the noyſe of the doores, chaynes, and bolts that were undone, not as yet acquainted with the power or mercy of God, plots onely to eſcape the Tyranny of man by an Act of deſperation, but is ſeaſonably prevented by the pious charity of holy *Paul*, who ſaves his life, reſtraines his fury by informing him of the certaine aboad of his charge, whereat being amazed, convinced, confounded, he calleth for lights, comes trembling in, proſtrates himſelfe at thoſe feet which but whilom he ſet in the ſtocks, and with all propoſeth this ſo neceſſary a Quære Sirs, *What muſt I doe to be ſaved?*

And they ſaid, &c.

In which words are theſe two generall parts.

1. A Queſtion propoſed,
2. An anſwer thereunto.

The queſtion in theſe, Κύριοι τί μοῦ δεῖ ποιεῖν; Sirs, *What muſt I doe that I may be ſaved?*

The anſwer in theſe: Πίστευσον: *Beleeve in the Lord Jeſus Chriſt and thou ſhalt be ſaved and thy houſe.*

In the Queſtion are theſe particulars to be conſidered.

1. The perſon demanding, the diſtreſſed Jaylor, I, what muſt I doe?

2. The parties demanded, the bleſſed Apoſtles *Paul* and *Sylas* in this word, Κύριοι, Sirs, Sirs, *what muſt I doe*.

3. The matter in queſtion, and that is the eternall wellfare of the ſoule, ἵνα σωθῶ *that I may be ſaved.*

In the anſwer theſe 3 particulars offer themſelves.

1. The

1. The object proposed κύριον Ἰησοῦν, *the Lord Jesus.*

2. The meanes how to apprehend or lay hold on that object, which is faith πίστευσον, *beleeve.*

3. The happy consequent of this faith καὶ σωθήσῃ, *and thou shalt be saved and thy house,* Sirs, *What must I doe, &c.* of these in their order, first of the first, the person demanding, *I,* the distressed Iailor, *What must I, &c.*

Although the word of God be now the ordinary meanes of mans conversion as in the 1. to the *Corinth,* 1, 21. *Since the world by it's wisedome knew not God, it pleased him by the foolishnesse of preaching to save them that beleeve foolishnesse,* not that it it so in it selfe, but in regard of that more excellent and supernaturall meanes God might have used, and not have made man his agent in the conversion of man: or else foolishnesse, because the world doth so commonly account of it; Yet is not here a rule of necessity, but an indulgent dispensation, not that the grace of God is here limited, or his spirit restrained, but hath allwaies free operation if not in the meanes, yet in the directing of us to the knowledge and use of the meanes. Our Apostle himselfe but in the 9. Chapter going before being on his Iourney about another errand, is by a great light and voyce from heaven directed unto *Ananias* that old Disciple of *Damasco,* who not onely restores the sight of the body, but also imparts unto him that true inward illumination of the spirit, and of a persecuting *Rabbi* doth baptize him into a professing Christian: Saint *Austen* reports of himselfe in the 8. of his confessions and the 12. that by a voyce from heaven, *Tolle lege, Tolle lege, Take up and read, Take up and read,* he was directed to that place in the 13. to the *Romans* and the last. *Not in chambering and wantonnesse, not in rioting and drunkennesse, not in strife and envying, but put ye on the Lord Iesus Christ, and make noe provision for the flesh to fulfill the lusts thereof:* and so he became a most illuminate Doctor of a most effeminate Youngster. *Justin Martyr* witnesseth in his Apologie to *Antonius,* that when he saw the patient suffering of the innocent Christians, how they rejoyced to bleed, nay to dye for the Testimony of the Gospell, it occasioned in him a change of Religion, whence we had the opproved truth of that seeming Paradox. *Sanguis Martyrum semen Ecclesiæ,* the bloud of the Martyrs was the seminary of the Church. *Eusebius* in the 4 of his Ecclesiasticall story at the 8.

maketh

maketh mention of a certaine Courtier called *Eustatius* in the time of *Trajane* the Emperour, who as he was hunting saw a *Hart* with a Red Crosse in his forehead, and this engraven in Letters of Gold: *Quid me persequeris? why doest thou persecute mee?* and so refusing to accompany the Emperour in his Idolatrous sacrifice to *Iupiter*, immediately received the blessed Crowne of Martyrdome: So that I say, though the Word be now the ordinary means of mans conversion, yet hath the Lord had divers & sundry wayes in reclaiming men from *Atheisme*, *Idolatry*, and *Superstition*, and directing them into the knowledge and use of the meanes, some by dreames, some by apparitions, some by miracles, some one way, and some another, some doe snatch the Kingdome of heaven as those whom our Saviour mentioneth *Math*, 8. *Regnum Cœlorum, &c. The Kingdome of heaven suffereth violence, &c.* and some againe are compelled by externall violence, as those extravagant Loyterers, *Cogite intrare: Compell them to come in, Luke.* 14. some doe willingly imbrace the word of faith, and some againe are brought even to despaire before they relliſh the doctrine of happineſſe, and by the gates of hell come to the knowledge of the wayes to heaven, as this perplexed Jaylour, who but now with drawne sword was spilling his body, but here with bended knees enquires how to save his soul, *Sirs, What must I doe? &c.*

Observe we hence our first position which is this, that perplexity of Conscience, inward terrours yea almost dispairing feares are great and forcible means to drive men to God, and make them solicitous of Salvation, οὐκ ἐλάβετε πνεῦμα δουλείας εἰς φόβον, *Ye have not received the spirit of bondage to feare any more, but ye have received the spirit of adoption whereby we cry Abba, Father Rom.* 8. 16. Where I note three acts, or rather indeed three degres of operation of the spirit of God, First it is a spirit of Bondage, Secondly a spirit of adoption, Thirdly a spirit of intercession teaching us to make request to God, and to cry in the true language of *Canaan Abba Father.* But first it is a spirit of feare and bondage working in us perplexed doubtings, terrours of conscience, yea almost dispairing feares before it give any comfort or assurance. St. *Chrisostome* upon the 114 *Psalm.* expresseth this truth by this familiar comparison, as Mothers do use to fright their unruly children with Vizzards and Bugbears, to make them fly to their lapp, not willing

to

to hurt the Infants; but to make them sit the closer to them, so God being a true lover of us, desiring to joyn us fast to himselfe, doth oft times permit us to be brought to such necessity, and finding us playing so neare the pits brinke, so neare the hole of the serpent, he takes us as it were by the heels, shewes us the very mouth of Hell makes us beleive that he will plunge us therein, that so we may take heede how we wander, and indeavour not only to approach and draw neare, but constantly to adhere unto him, as the Psalmist hath it; hereupon the Fathers compare this servile feare to the needle, and true filiall feare to the thread; as the needle makes way and passage for the thread, so is this terrifying and perplexing feare the way to a filiall affiance; and therefore what the Psalmist concludes of outward disgrace is true of inward distresse *Imple facies eorum ignominiâ, & quærent nomen tuum, Psalm.* 83. Make their faces ashamed and they will seeke thy name, so say I. Fill their mindes with piercing, and almost despairing perplexities, open the mouth of the sleepie Conscience, and awake the soule from her sinfull lethargie with one touch of this thy terrifying needle, and then the effect will be *Quærent nomen tuum*, They will seeke thy name. That distresse should open a doore to devotion, is a conclusion both harsh and strange to repyning flesh and blood, which ever desires to be at ease and in jollitie, and to trace *vias dealbatiores sæculi* the milkie pathes of pleasures and preferments, as St. *Austin* saith; but unto the Christian it is a principle of sound truth, who can acknowledge with Kingly *David, Bonum mihi quod humiliatus sum*, It is good for me that I have beene afflicted, and before I was troubled I went astray but now I kept thy words, *Psal*, 119. It were easie to expatiate in a point so pregnant, but I affect not prolixitie, only, an instance or two, and then the arguments that serve for further confirmation; And if you reflect but on the Text, you shall se it apparent in this particular, he that before was obdurate and settled upon the Lees of the Roman superstition, whose heart or eares the Doctrine of the Gospell could not pierce, but rejected it as a thing altogether unlawfull, he being thus amazed and perplexed, becomes truly compassionate unto the persecuted *Apostles*, pious and solicitous of his owne Salvation; hence judicious *Calvin* noteth, *hinc apparet quam utile sit hominibus dejici, ut se Deo subjicere discant*, hence it appeares how profitable it is for men sometimes to be dejected

and distressed that they may learne how to seeke unto God, and also to be subject unto him, and in the 7 to the *Rom: vers.* 24. We have an instance hereof in this our Apostle, who being terrifyed with the sence and guilt of inseperable corruptions and amazed at the apparent impossibility of fulfilling the Law or doing the least good, breakes out into this dolefull exclamation, Ταλαίπωρος ἐγὼ ἄνθρωπος, &c. *Wretched man that I am who shall deliver me from this body of death?* but hereby he cometh to lay hold on Christ, for so it follows in the next words, *I thanke God, by Jesus Christ our Lord:* and we our selves have knowne many by daily experience who in their strength and ability have scorned the ministrie, and made noe conscience of theft, fornication, heaven-daring provocations, who when they came to be truly humbled and amazed, have with much contrition of heart and compunction of spirit washed away the blackenesse of their sinnes and turned unto the Lord, and this must needs be so, for many reasons.

First we argue *à contrario*, from the contrary, as the Logicians say, Prosperity ease and quietnesse doe most commonly dull mens devotion and draw them from God, and therefore affliction and distresse must drive them to him, and make them sollicitous for heaven: Was it not so with *Israel* Gods owne peculiar people, noe sooner delivered and at quiet, but they forgot God? nay they made hast to forget him as the word in the originall importeth, *Psal.* 106. *But Lord in their trouble they have visited thee, they have powred forth their prayer when thy chastening was upon them, Isai.* 26. 16. *The Prodigals full purse puts him into an itch of travailing, and he no sooner receiveth his portion, but he runneth from his indulgent father, Luke.* 15. Even so it is with many, the filling of their barnes, their garners, their purses emptieth their hearts of piety and devotion: Wise *Agur* therefore *Prov:* 30. 8. Prayeth against this, *Give mee neither poverty nor riches*, the first cause of his petition every one will say *Amen* to Poverty? We runne from it as from a *Lyon*, but for riches they are *prima vota & cunctis notissima templis*, as the Poet saith, the first petition in our *Pater Noster* is for riches, yea but saith the wise man, *Give mee not riches*, and he addes the reason in the next verse, *Least I be full, & deny thee, and say, who is the Lord? Plutarch* in his *Pelopidas* reports that King *Antigonus*, had once in his army a very sicklie souldier, who being weary of life, and desirous

sirous to dye was allwayes formost in the hottest services, the Generall casting an eye of affection upon the incomparable valour of the man by his great care and cost, caused him to be cured, and expecting he should have beeue as forward as before, findeth the contrary, for now he kept a loose, and never approached any apparent Danger; whereupon being demanded the reason, he thus replyed, *O King thou art the cause, before I had nothing but sickenesse, diseases, and paine to part with, but now I have a sound body, something to loose:* You may apply it, It is true of every one of us, so long as we are diseased in body or minde, we distast the world, we desire heaven, we would be dissolved and be with Christ presently, but when once we come to be cured and eased, then we presently draw backe, we have something to loose. It is good sleeping in a whole skinne; and approved discretion not to be too forward. Oh the dangerous effects of worldly ease and prosperity, if not attended and moderated allwayes by a religious discretion; these are those Circes and Syrens Homer mentioneth, which have such effacinating power as to alienate mens mindes, and transforme them into very swine; these are allwayes κακίαι ἐστήται, as the Greeke Orator calls them the occasions of evill, giving men ability to be idle, and a will to drench themselves in all kind of luxury: These are those thorns mentioned by our Saviour in the Gospell, *Math.* 13. and *Luke*, 8. Whereby the good seed of admonition is continually choaked: these draw men from God, as we see in that young man, who though he seemed desirous of heaven, yet could not keepe company with Christ, because of his possessions, *Math*, 19, 16, 23,

Secondly distresse and Perplexity drive us to God, because thereby we trulie come to know our owne weaknesse and infirmity: when we that before vaunted of our strength in induring any thing, shalbe dejected by those inward distractions; when those that before seemed as desperate as that flagitious Judge. *Luke* 18 who did neither feare God, nor reverence man; and are as bold, as if they durst grapple with lightning, and confront the Majesty of Heaven, shall come to sinke and almost expire under the horror and weight of a distressed Conscience, for *a wounded Spirit who can beare? Prover:* 18. 14. it is a burthen beyond the support of nature.

Thirdly as we hence see our owne weaknesse and infirmity, so

are we also taught the vanity of all outward and sublunary things, when we can say of them as *Job* of his freinds in his greatest extremity, *Miserable comforters are you all*, for *riches availe not in the day of wrath*, *Prov.* 11.4. when honours, and profits, and pleasures, and preferments, and all things the world affordeth doe us no more good in these soule Agonies, in these spirituall convulsions, then a silken sleeve doth an arme out of joynt; then seeing the wretched vanity of these things we now do delight and and trust in, we are glad to runne out of the world, yea out of our selves, to fly unto the Sanctuary of Gods mercy, and lay hold on the hornes of that Altar.

This consideration affords. First matter of reproofe for all those which either through violence of passion, or violence of affection, goe cleane contray to this truth, whereas in all distresse either of body or minde they should have recourse unto God, they run from him, or else adhere onely unto the subordinate helpe of outward things; thus *Cain* thought to pacify the fury of a despairing Conscience by outward imployment, by building a Citty: *Asa* in his disease trusts in his Phisition: *Saul* in his distresse seekes to the sound of the Harpe; and lastly to the Witch of *Endor*: thus many lay wine on their cares, hoping so to sinke them, and to cure these qualmes, as they call them, by musike and merry company, but *haret lateri lethalis arundo*, this for a time may give some seeming ease, but the wound festers the more afterwards; or else as the Lord himselfe complaines in the 8 of *Esay*. 19. They seeke unto *Wizards*, and those that have familiar spirits, that peepe and mutter whereas a People should seeke unto their God, and therefore when they are hard bestead they shall fret themselves, and curse their King, and their God: that is, that which they made such account of, and relyed on, and *they shall looke upwards*, as it followeth in the 17 of that Prophecy and the 7, *In that day shall a man looke to his maker, and his eyes shall have respect unto the holy one of Israell.*

Secondly, here is matter of confutation for all those who (as holy *Job* long agoe complained) *cry unto Riches, you are our hope; and to the wedge of Gold, thou art our confidence*, which place their only happinesse in outward rest and worldly prosperity, which having once attained, they then thinke they are arrived at the only haven of comfort, and that they are highly in the favour of God, whereas the contrary is evident in that he most commonly hath

given

given a more liberall portion of these outward things to his greatest enemies, then to his deareſt Saints, and a proſperons eſtate is ſo far from being a ſafe eſtate, that it is rather moſt dangerous, riches having ſuch an attractive and effaſcinating power over the minds of men, as that I cannot define whether they are more to be deſired in reſpect of the benefit of nature, or to be declined in regard of the hazard of grace; miſtake me not, as if I debarred the Saints from abundance of earthly things, I know they may have them, as *Abraham*, *Job*, &c. but yet grace is above gold, Religion above riches, and a wiſe and underſtanding heart above the wealth of a million of worlds: but if theſe had beene arguments of the divine approbation, God would never have dealt ſo penuriouſly with his owne Sonne, as not to allow him ſo much priviledge, as the Foxes of the earth, and the Fowles of the aire, for the *Foxes have holes and the fowles have neſts, but the Sonne of Man hath not where to reſt his head*, ſaith our Saviour of himſelfe; he was *pauper in nativitate, pauperior in vita, pauperrimus in morte*, poore in his birth and incarnation, for he came not in the Power and Omnipoteney of a God, as he might have done, nor in the pomp and magnificence of an earthly Monarch, as the Jewes thought he would have done, but the Lord of glory and heire of the univerſe takes upon him μορφὴν δούλου *the forme of a ſervant*, *Phill*: 2.7. Nay if Hiſtories lye not, at that very time the Emperour *Auguſtus* lodged his hunting Doggs upon Bedds of gold: the Sonne of God, Chriſt Jeſus bleſſed forever, was borne in a Stable, and lodged in a Manger: poorer he was in his life and converſation, for when he was to pay tribute, he had not a doyt, but ſends Saint *Peter* a fiſhing for mony, he never did ride but once, and then was he conſtrayned to borrow an Aſſe Colt, (*Matth.* 21. And pooreſt of all in his death and paſſion, for then doth he humble himſelfe to the death of the Croſſe, a cruell and moſt ignominious kinde of death, and that in *Calvary*, nafty ſtincking *Calvary*, and that *in medio latronum tanquam imaniſſimus latronum*, in the midſt of theeves, as if he had been the chiefe of theeves, as *Luther* noteth.

Againe if this were ſo? the Devill never ſhould have beene ἄρχων τοῦ κόσμου, *the Prince of this world*, as our Saviour ſtyleth him. *Joh.* 14, 30. Nor have beene able to make ſo large a proffer to him, as to give all the Kingdomes of the world, though I take this but as a

cast of Sathans office, who was a Lyar from the beginning, *Iohn.* 8. for *terra Domini & plenitudo, the earth is the Lords, and the fullnesse thereof: the compasse of the world and they that dwell therein, Psal.* 24. and if ease and fullnesse did not draw men from God, whereas distresse doth drive them to him, the Lord himselfe would never so seriously have exhorted his owne people, and given them such strict caveats in the 8. *Dent:* 12, 13, 14. verses. *When thou hast eaten and art full, then beware least thou forget the Lord thy God, least when thou hast eaten and art full, and when thou hast built goodly houses, and dwelt in them, and when thy heards and thy flocke multiply, and when thy silver and gold is multiplied, and all that thou hast is multiplied, then thy heart be lifted up, and thou forget the Lord thy God: But thou shalt remember the Lord thy God.* Where the Lord himselfe intimates the danger of wealth and prosperity, that thereby men are apt to become irreligious, forgetfull, proud, and profane.

And lastly, if this were not so, that heavenly Orator and laborious Apostle Saint *Paul* should never have beene so buffetted with the messenger of Sathan, nor received so short an answer to his trebled petition: *sufficit tibi gratia mea, my grace is sufficient for thee, 2. Cor:* 12, 9.

Let us not then be dejected too much in our distresses, how harsh soever they seeme to flesh and bloud, we may be happy, especially if we have grace to make this sanctified use as thereby to be drawn to God and made solicitous of Salvation. Happy soule that hast beene thus humbled, allmost confounded with these terrifying and dispairing feares! and unhappy he whosoever, that hath not beene sensible hereof, for there is no sailing to heaven but by the very gates of hell, no casting anchor in the haven of hope, before thou hast allmost beene split upon the very rockes of dispaire, no regeneration wrought without the panges of the soule, no new birth without these inward throwes and spirituall convulsions, they are the very Harbingers of grace and mercy, and allwayes the fore-runners of joy and comfort, few there are that ever perished hereby, none I dare affirme, that trusted in the Lord, were his troubles never so many, his trialls never so sharpe, and for those few that ever have beene cast away by the roaring billowes of cruell dispaire, millions of soules are daily wafted to hell, by those smooth streams

of

of ſmiling preſumption, *Bleſſed therefore is he that feareth allwaies, whereas he that hardeneth his heart ſhall fall into miſchief, Prov*, 28.14.

If then we have eaſe and proſperity let us bleſſe God for it, and allwayes moderate it with a religious feare and carefull diſcretion, that it doe not caſſcinate our ſoules and make us forgetfull: and in our adverſity and diſtreſſe let us not be too much dejected but in our patience poſſeſſe our ſoules, for it is the ſafeſt though not the ſmootheſt way to heaven; It is recorded of the Caſpian ſea that neither the rivers running into it, nor the Sun nor Moone nor any other ſuppoſed cauſe can make it ebbe or flow, but that it ſtill keepes one conſtant courſe; even ſo muſt every good Chriſtian not be proud, though God ſhoure on him rivers of proſperity, nor too much diſanimated though he be ſcorched with the Solſtice of miſery but ſtill keepe a conſtant kind of tranquillity.

Nec tamen his mutata quies probitaſve ſecundis.
Intumuit, tenor idem animo, moreſque modeſti.
Fortuna creſcente manent. *Stat in Thebai*

What then though our feares be great? our terrours many? the thicker our throwes, the ſtronger our pangs are, the neerer is the time of our delivery: the more violently corruption doth ſeeme to ſtruggle the nearer it is to its laſt gaſpe and expiration; Let us not refuſe to go to the promiſed *Canaan*, though through a wilderneſſe of woe, and red ſea of affliction, let it content us, that God will in the end bring us to his heavenly joy, though ſometimes through the very Jawes of helliſh diſpaire, *And in the fainting of our ſoules let us remember the Lord as it is, Ionah.* 2.7. Let us pray unto him and aske Councell of his meſſengers, as he doth here of *Paul* and *Sylas* in this worde *κύριοι* Sirs; which is my ſecond part, & now comes to be diſcuſſed, namely the perſons demanded, *Sirs: what muſt I, &c.*

2. The more miracles *Pharoah* ſaw, the more was he hardened as appeareth plainely in the 8, 9, 10, of *Exodus*. that great earthquake that was at our bleſſed Saviours reſurrection *Math.* 28. when an Angell came and roled away the ſtone, for feare of whom the Keepers did ſhake and become as dead men, did not ſo aſtoniſh them but that they durſt afterwards report that lowd lie; That his Diſciples came by night while they ſlept and ſtole him away; if they

they slept how knew they that they were his Disciples? If they did not, it is not probable a poor company of unarmed fishermen should rescue the body from a guard of Souldiers? But so ineffectuall is the greatest meanes, if God worke not with it, and that heart cannot but be hard which he doth not touch and mollify by his spirit: But here a man by nation a *Gentile*, by condition a Jaylor, a kinde of profession that doth usually make men barbarous, obdurate, and irreligiously hard hearted, like the grand keeper of that infernall prison, the Divell himselfe yet is so confounded and wrought upon by this one miracle, as that he becomes truly compassionate unto the persecuted Apostles, pious and solicitous of his owne salvation, *Sirs, what must I doe &c.*

By way of paraphrase, as if he had thus enlarged himselfe: That you are the servants of the most high God, and shew unto us the way of salvation, the very Devills could acknowledge, though I vile wretch worse then a Divill would not beleeve it, this way many of our Citty have learned and imbraced, though I miscreant did neglect and contemne it. But now I am amazed, convinced, confounded, I would goe to heaven, I know not the way. I would be saved, I know not what to doe, and therefore (good Sirs,) helpe me, informe me, direct me, tell me *what must I doe &c.* Here the points come thick upon us, but we shall only pitch upon these two.

First you see the state of man by nature, unregenerate, and carnall, before God doth call him unto the knowledge of his truth, ignorant of the way to heaven, or what to doe to save his soule.

Secondly you see of whom you are to seeke direction, namely of the Ministers; the doctrine of salvation must be learned of those unto whom God hath committed the word of reconciliation.

For the First it is apparent in the present patterne, we are all of us in the very same case naturally; may perhaps have some desire, but are meerely ignorant, for *Nascimur universi Civitatis prosus ignari*, saith a Father, we are borne all of us ignorant of that City that is above, all the light of purblind nature, is no more then that of blinded *Sampson*, as he without a guide could not find out one pillar of the house, no more can the naturall man without the guide of Gods spirit finde out one article of faith. S. *Basill* therefore compares carnall men to *Howlets* that see something in the night, but nothing

nothing in the day, wise to compasse things temporall, but careless for things eternall, hence it is, that before the knowledge of Christ the people are said to sit in darkenesse and in the shadow of death, and in 2 *Cor.* 3.10. There is a vaile on the heart, a vaile of ignorance and infidelity, and there it remaines untill it turne unto the Lord: and *Ephe.* 5. 8. ἦτε γὰρ ποτὲ σκότος, ye were sometimes darkenesse, so long as ye served *Diana*, so long as ye were without the Gospel, untill Christ Jesus ransomed you from your vaine conversation, ye were not only darke in the concrete, but darkenesse it selfe in the very abstract.

And this came upon us by the fall of *Adam*, man in the state of innocency had entire and perfect knowledge both of God and his will, with an universall conformity thereunto, internall and externall Justice inhærent in him as a proper accident in it's subject, but while he did desire that which was forbidden, he lost that which he had, he affected a higher straine of knowledge, and so brought ignorance on himselfe and his posterity.

Secondly Christ Jesus he is not only ἀπαύγασμα the brightnesse of his fathers glory and expresse image of his substance, but φῶς τὸ ἀληθινὸν: that true light that lighteneth every man that cometh into the world; all that are without Christ walke in darkenesse, *Egyptian Cimmerian* darkenesse, a man unregenerate must needs be ignorant, an ignornt man must needs be a prophane man, for he that wants knowledge cannot have grace.

And this discovers and justly reproves the folly and impudence of too many in these times, who were never truly acquainted with God in his sacred Ordinances, still wrapped up in the common vaile of infidelity and ignorance, and yet blush not to maintaine that they need not instruction, they know as much as any can tell them, they beleeve as well as any, hope to be saved as well as the best, and are as confident of heaven, as if they were allready in fruition thereof, but you know the Proverb; None so bold as *Bayard*, for the truth is they know nothing as they ought to know, having their understandings darkened through the ignorance that is in them and because of the blindnesse of their heart *Eph.* 4. 18.

But as the hoodwinckt foole, becanse he seeth no body, thinks no body seeth him, so these, because they know nothing, thinke there is nothing to be knowne, some have not the knowledge of God, *I*

speake this to your shame (saith the Apostle) 1 *Cor.* 15. but is this possible? τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου the invisible things of him are seene by the creation of the world *Rom.* 1. 20. Oh but they have not the saving knowledge of him in Christ, some have it not, and some refuse it, the first are in a pittifull, the second in a fearfull, both in a damnable case, for though simple ignorance may extenuate the sinne, and make it lesse, yet doth it not quite abrogate the guilt and make it no sinne at all: because every man is bound to know his makers will, and a competent measure of saving knowledge is required in every Christian, who must be able and ready with meekenesse to render a reason of that hope that is in him; I must confesse here the Schoolemen mince and are doubtfull, especially *Aquinas* in his 2 dist. 22: q: 7.ª 2. would not have this native ignorance to be sinne, but by the same reason he may deny originall sinne, and therefore S. *Austen* in his 5 *contra Julianum* 3. thus states it, that *Cæcitas cordis quam solus removit illuminator Deus, est peccatum, pœna peccati, & causa peccati.* That blindnesse of heart we have by nature which only God the fountaine of life and light doth remove, is not only sinne, and punishment of sinne, but the cause of sinne also; and as for affected and sinfull ignorance, that is so farre from extenuating, as that it doth every way aggravate both the sinne and punishment, αὕτη δέ ἐστιν ἡ κρίσις, saith our Saviour, *This is the condemnation that light is come into the world, and men love darknesse more then light, because their deeds are evill John:* 3.19. Hence learne we in the second place to bewaile and deplore this our naturall ignorance, *Man is borne like a wild asses Colt, yet vaine man would be wise Iob.* 11.12. Where the holy Ghost shewes that we are not only Sottish, but peevish and intractable, not only ignorant of Gods will, but having a will still to be ignorant.

Secondly labour for knowlede, pray with holy *David*, Open mine eyes that I may see the wonders of thy Law; and give me understanding in the way of godlinesse, use the helpe and direction of the Ministrie, for the Doctrine of salvation must be learned of those to whom God hath committed the worde of reconciliation, *Labia Sacerdotis, The Priests lipps must preserve knowledge, and the People must seeke the Law at his mouth for he is the messenger of the Lord of Hoasts: Mala.* 2. 7. As before the publishing of the Law the preist went immediately unto the mouth of God to know his will,

so

so must we now goe unto the booke of God, wherein is a peculiar patefaction of his revealed will, and unto those men whom he hath made able Ministers of the new Testament. *For they are the Stewards of God, and dispensers of his sacred Mysteries* 1 Cor: 4.1. *The word of reeonciliation is committed unto them* 2 Cor: 5.19. Ambassadors for Christ that doe in his stead pray us to be reconciled unto God, they are the light of the world, *duces viæ*, guides unto our spirituall *Canaan*, Instructors of the ignorant, Teachers of them that want discretion, they are indeed the very privy Councellors of heaven. For *nihil faciet Dominus nisi prius servis suis Prophetis revelaverit*, *God will doe nothing, but he will first reveale it to his servants the Prophets Amos*, 3.7. What shall we say then to those that contemne the Ministrie as a calling unworthy and unnecessary altogether? Certainely it is a grand pollicie of *Sathan* to bring the leaders into disgrace, that so he might carry the people hoodwinckt to Hell; and I feare that *Jewes* and *Turkes* will one day rise in judgement and condemne many that beare the name of Christians, for they honour the Mufties of Superstition, these contemne the Ministers of the Gospell.

The pastors then must be διδάσκαλοι & διδακτικοὶ men able to teach for *Quod parum novit nemo docere potest*; as the Poet. *No man can instruct others if ignorant himselfe, and men apt to teach*; 1 Tim: 3.2. Not suppressing the light of their learning under the bushell of a lazie and unseasonable silence, like unto frozen Rivers that make great shew but yeild no water unto the thirsty passenger. And for all, we must hence learne to wait at the gates of wisdome to be frequent in the use of Gods Sacred Ordinances, for though the world think it not so needfull yet καλῶς ποιεῖτε, saith S. *Peter*, you do well that you take heed unto the word of God as unto a light shining in a darke place, for this will make you wise unto salvation, and my third part, the matter in question εἰς σωτ῀ρίαν that I may be saved.

It was a good *Epigram* that learned scholler *Aldus Manutius* wrote upon his studdy doore.

Quisquis es, Aldus, etiam atque etiam te rogat
Ut perpancis agas, deinde arctutum abeas:

Whoever thou art *Aldus* intreates the breifly to dispatch and presently begonne, unlesse thou come as *Hercules* sometime did to

wearied *Atlas* to put thy shoulder under the burthen. *Plutarch* recordes of that famous Councell assembled in *Greece* of 12 severall people, that they wrote on the Temple of *Apollo*, instead of *Homers Iliades*, the songs of *Pyndarus* large and tyring discourses, such short commemoratives as these, *Know thy selfe*, *Beware of suretiship*, *use moderation*; How strickt an observation have we here of these Rules? what carefulnesse to avoid the censure of a tedious or unnecessary question? though so daunted with feare, and distracted with astonishment yet he recollects his wits, and makes but one *Quare*, and that so pithy and materiall, that I may say with the Orator in another case, *Quam plurima paucis?* what a world of matter in so few words, nay syllables? To be saved comprehends in it the meanes of our conversion to Christ, our Regeneration, Justification, Glorification, & whatsoever tends to our new being here, or our eternall well being hereafter, for thus I construe his meaning with *Aretius*, that he is *de salute animæ sollicitus*, sollicitous now for the welfare of his soule, for the safe abode of his prisoners freed him from bodily dangers: and withall, observe I beseech you, that he intimateth knowledge of action, and promise of obedience, *What must I do?* The *Heathen* (especially those that relliſhed the doctrine of the *Perepateticks* conceited the cheifest happinesse of man to consist in the action of vertue, and therefore though grace were every way free in God yet he knowes *aliquid agendum* something on mans part is to be performed.

And lastly he is not curious to pry into the state of others; as once that prime Apostle *Domine quid autem hic? what shall he here do?* and therefore is justly reprehended with *quid ad te, what is that to thee? follow thou mee*, but his discreet charity begins at home, and in the first place reflects upon himselfe, *what must I doe to be saved*, here the observations come thick upon us, but we will shut up all in this one, namely,

That the businesse of salvation requires the best care, paines and diligence of the best, and therefore our Saviours injunction is generall. First *seeke the Kingdome of God and the righteousnesse thereof Math. 6. 33. præ omnibus conditis animam charius amare debemus*, above all things created, a mans cheifest care must be for the welfare of his soule, and therefore holy *David* styleth it his Darling, that is most precious in his esteeme. *Deliver my soule from*

the Lyon, my Darling from the power of the dogge. And, Domine dic animæ, Lord, say unto my soul, I am thy salvation. Psal. 35.

How slightly soever the world for the most part esteeme of Salvation, as if nothing were more easie and triviall then to be saved, yet they find the fatall contrary by harsh experience, and *Sathan* himsele that cunning *Sophister* (who now by all meanes labours to perswade this for a truth in the heart of vaine and careleſſe man, that so he may neglect heaven, deferre his conversion and despise profered grace,) will one day prove himself a liar, and with utmost arguments of aggravation, alledge the difficultie, nay impossibility thereof, turning his tale, and flatly telling the amazed conscience, that the Art of Salvation requireth time, and care, and paines, and that long and narrow way to Heaven will not be troden in an instant: This the prime apostle tells us 2 *Pet.* 2. 10. *Give diligence to make your calling and election sure, for if you do this you shall never fall.* I may adde, if you do not, you shall perish for ever: our blessed Saviour justifieth this, when being advertised by a worldly *Martha* of her many imployments, to the end that he should either command her, or command her sister, to assist her, answereth breifly thus; *Martha, Martha* thou art carefull for many things and one thing is necessary, and *Mary* hath chosen that better part, which shall never be taken from her. Where our blessed Saviour tacitely reprehends her needlesse deligence, and withall plainely applauds her sisters happy carefullnesse, thou art troubled, one thing is necessary, and that hath thy sister chosen.

Salvation requireth our best care & diligence, because tending to the preservation and eternall welbeing of the soule the best part of man, that *Divina aura particula*, the inbreathing of God, as the Poet calleth it, as far beyond the body as immortall before mortality, or Heaven the Earth; they were wont to say, saith S. *Bernard*, *Qui corpus curat, bonum curat Castellum*; he that keepes his body keeps a good Castle, but I say, *sterquilinium vile*, he is busy only about a Dunghill but he that is solicitous for the welfare of his soul chooseth the better part, is imployed about the best businesse, and in doing this hath effected all, though he neglect the whole world.

Lastly, without this all other forecast is folly, all gaine losse, and therefore the Holy Ghost stileth him a plaine foole whose providence extendeth no further then the things of this life: Dost thou

resolve on nothing but building of bigger barnes? And because thy fields are laden with a plentifull Crop, therefore chant that careleſſe requiem to thy ſoule, *Ede, bibe, lude*: Eate, drinke, take thy paſtime? Ἄφρον. *Thou art a foole, for this night ſhall thy ſoule be required, and then where is all thy plotting and plodding for the world?* Luke. 12: 20. without this happy diligence all other gaine is loſſe, and therefore our bleſſed Saviour, τί ὠφελεῖται, *What ſhall it profit a man to gaine a world if he looſe his ſoule?* Mat. 16, 26. where you ſee the ſoule is pretious and invaluable, the loſſe of it irrecoverable, and a whole world, nay not a million of worlds, a ſufficient recompence for one ſoule.

How then are the greater part of the world here to be taxed, who thinke of that laſt of all, nay leaſt of all, which doth require their prime care and greateſt diligence? how doth the Holy Ghoſt complaine of this? *Oh that they were wiſe! Oh that they would thinke of their latter end!* and *O ſi ad precepta mea, Oh that thou hadſt taken heed to my precepts, then had thy peace beene as the river, and thy righteouſneſſe as the waves of the ſea, Iſay.* 48.18. And *ideo captivus ductus eſt populus meus quia caruit ſcientia, Therefore is my people gone into captivity, becauſe they have no knowledge, they regard not the worke of the Lord, neither conſider the operation of his hands, but the harpe and the violl and wine are in their feaſts*, but alas the dreadfull conſequence for *therefore hell hath enlarged her ſelfe and opened her mouth without meaſure, and their glory, and their multitude, and their pomp, and he that rejoyceth among them ſhall deſcend into it*: And not to inſiſt on generalities, I ſpeake in Saint *Auſtens* phraſe, *Aures omnium pulſo, conſcientias ſingulorum convenio*, I knocke at the doore of every mans conſcience: have we beene ſo carefull in this particular? *God hath not appointed us unto wrath, but to attaine ſalvation by our Lord Jeſus Chriſt*, 1. *Theſſal.* 5. 9. But we live as if we were appointed onely for the ſervice of *Mammon*, and ſet upon this dunghill the earth, onely to dig out our owne damnation: I queſtion not our deſire: ſalvation without doubt is every mans deſire, none ſo wretched that would not be ſaved: *Beatus vult homo eſſe, etiam non ſic vivendo ut poſſit eſſe*: Man would be happy though he trace thoſe broad pathes that tend to the chambers of death, but for our actions, there's the matter, wherein I may truly ſay as holy *David* in that Pſalme. The wickedneſſe of the ungodly ſheweth

to

to his face, *that there is no feare of God before his eyes*: so our supine negligence our careleſſe oſcitancy, our extravagant intentions ſhew in our faces, that we are not carefull for heaven, nor ſollicitous of Salvation: The ambitious plots only for an addition of honour, ſome more preferment. The covetous ſweats only to increaſe his ſubſtance, and enlarge his Patrimony; and for us all we can be content, as the Pſalmiſt ſaith, *To riſe early, and go to bedde late, and to eat the bread of carefulneſſe for the things of this world*: in this we live, in this we grow old, in this we dye, and then (alaſſe for pitty!) the maine buſineſſe is neglected, heaven is not thought of, Salvation is not finiſhed. Wherefore, what diſtreſſe drove this perplexed party in the the text unto, let (I beſeech you) a religious diſcretion worke in every one of you, and make you ſollicitous for the welfare of your ſoules: I read of *Plato*, that when the *Cyrenenſes* ſent to him to preſcribe them ſome forme of Government, he replyed, that they were too happy to yeild obedience unto any laws: Oh let it not be true of any of you, that your happineſſe here, will not permit you to thinke of being happy hereafter: Conſider that weighty reaſon of our bleſſed Saviour, *what will it profit a man though he gaine the whole world, if he looſe his owne ſoule?* What did it profit that rich man *Luke* 16. *That he was clothed in purple and fine linnen*, and fared deliciouſly every day, when no ſooner dead but in hell in torments? Nay, it was the aggravation of his miſery, that he had once beene happy: ſo what will it profit you that ye are deſcended generouſly, clad coſtly, fed choicely and enjoy all the pleaſures and delights of the world, when no ſooner dead, but that of S. *Bernard* proves true, *Carodatur eſca vernibus, anima præda Dæmonibus*, the body becomes a prey for devouring wormes, the ſoule for tormenting Devills, ſee a Preſident in the 5 of *Wiſdome*, and there the gallants of thoſe times unſeaſonably bewailing ſuch folly, *Nos ſtulti, &c. We fooles erred from the way of truth, and the light of Righteouſneſſe hath not ſhined unto us, we have wearied our ſelves in in the wayes of deſtruction, and gone through deſolate places, but as for the way of the Lord we have not known; what hath pride profitted us, and riches withall their vaunting brought us? Theſe things are paſt away even as an Arrow ſhot at a marke, or as the trace of a Ship at Sea; or as a gueſt that tarrieth but for a day.* Wherefore (bleſſed & beloved, in the God of love Chriſt Jeſus bleſſed for evermore)

more) when the eie that seeth me this day may see me no more, and the eare that heareth me, may heare me no more for ever; when I that speake this to you, may be dissolved to my originall dust; Let not this my poore exhortation, be as the beating of the Aire; or passe unreguarded, but in the fields, in your houses, at your tables, in your closets, on your bedds, alwaies interrupt all extravagant intentions with this, I have a God to serve, a soule to save, *What must I doe to be saved?* Consider further, God willeth not your destruction, he hath not appointed you to wrath, he hath made himselfe knowne unto you, he doth by me (the unworthiest of his Messengers) intreat you that you would be reconciled unto him, whose voyce if you will this day heare, you shall not perrish notwithstanding all your former provocations. Oh then! seeing God and man, grace and nature, heaven and earth concurre to do you good, perish not through your owne obstinacy, save your souls, that you perish not in the condemnation of the world. And when ye have obtained some comfortable assurance this way, account your selves more happy, then if you were *Monarches* of this whole universe; for, *quanta felicitas?* what unspeakable felicity is it to be saved? *Saul* had a Kingdome, and yet he did dispaire. *Esau* was a Duke, and yet a cast-away. *Judas* had his Bishoprick, and yet the sonne of perdition; and *quanta facilitas?* what facility in the obtaining of it? For heaven is not now tyed to these impossible conditions, *doe this and live, non requirit Deus sanguinem, sed fidem,* sayeth S. *Cyprian*, God now requireth not bloud, but faith, *only beleeve and live for ever*; Oh then! labour for faith, follow faith, fight that good fight of faith, *be faithfull unto death*, which is the end of your dayes, and then you shall be sure to receive *the end of your faith*, which is, *the salvation of your soules*, which God of his infinite mercy vouchsafe, for the Son of his love Christ Jesus sake, to whom with the all sanctifying spirit, three *Persons*, one eternall, invisible, indivisible Essence, be ascribed all power, praise, might, and Majesty, dignity, Dominion, and thanksgiving from henceforth, and forevermore. *Amen.*

FINIS.